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FORTH

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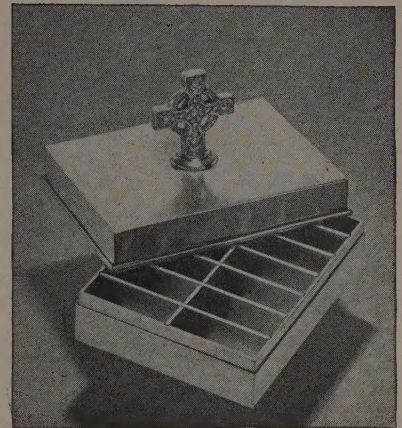
St. Paul's Messenger, the parish bulletin of St. Paul's Church, Yonkers, N. Y., the Rev. Wilbur L. Caswell, rector, makes good use of *FORTH*. Each issue of *The Messenger* contains a paragraph commenting upon or calling particular attention to some story in the current issue of *FORTH*. Mr. Caswell's comments are always discerning and are read with great interest.

The Rev. Frank L. Titus, assistant secretary of the Overseas Department of the National Council, recently visited several areas in Central America transferred from the Church of England to the Episcopal Church following the 1946 General Convention in Philadelphia (*FORTH*, April, 1947, page 18).

After an unofficial stopover in Mexico, Mr. Titus met the Rt. Rev. R. H. Gooden, Missionary Bishop of the Panama Canal Zone, at Managua on February 12. Then they called on missions in Costa Rica and the Zone.

After a visit to Cuba, Mr. Titus returned to New York on March 1.

FORTH is covered with confusion; its collective countenance is a livid crimson. Of course the Bishop's wife pouring tea on the inside cover of the January issue is the wife of the Bishop of North Carolina, Mrs. Edwin A. Penick and not Mrs. Sherrill. *FORTH's* humblest apologies to both ladies.



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MARCH

Lent

3-5 Foreign Missions Conference,
Buck Hill Falls, Pa.

14 Church of the Air. Columbia
Network 10:30 a.m., E.S.T.

21 Palm Sunday

25 Maundy Thursday

26 Good Friday

28 Easter Day

APRIL

7-8 Joint Commission on Rural
Work, Seabury House, Green-
wich, Conn.

18 Nationwide Corporate Com-
munion of Youth

18-23 National Conference of So-
cial Work, Seventy-fifth An-
niversary Meeting, including
Episcopal Service for Youth.
Atlantic City, N. J.

19-21 Meeting of Bishops of Sec-
ond Province, Seabury House

23-26 Executive Board of Woman's
Auxiliary, Seabury House

27-29 National Council, Seabury
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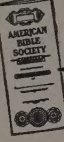
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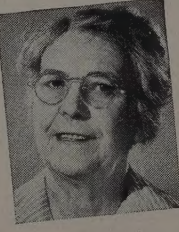
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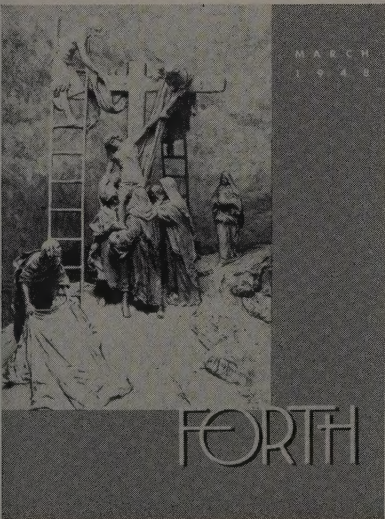
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FORTH

VOL. 113 NO. 3
MARCH 1948
Editor WILLIAM E. LEIDT

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THE COVER: Jesus is Lowered from the Cross reproduced on the cover this month is from a sculpture in wax by the Italian artist, D. Mastroianni, and is used through the courtesy of Religious News Service. This striking picture also is used on all the Good Friday Offering materials this year. The need in the land of our Lord's earthly ministry has been greatly accentuated in recent weeks by the disorders in Palestine. The Church's representative in Jerusalem, the Rev. Walter C. Klein, Th.D., describes the conditions there on pages 7 and 8 of this issue. The Good News of Easter (see page 6) can be shared with the troubled peoples of the Holy Land if we all respond generously to the Good Friday Offering.

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At the request of members of the newly organized Provincial Rural Workers' Fellowship, a Provincial Commission on Town and Country Work was organized by the recent Synod of the Fifth Province in Milwaukee. The Rev. Samuel N. Keys, Waynesville, Ohio, is president, and Deaconess Evelyn Seymour, director of Christian education, Diocese of Eau Claire, is secretary.

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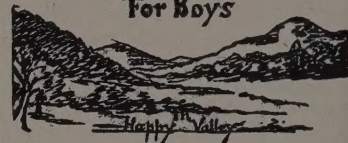
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CHURCHMEN IN THE NEWS

A VESTRYMAN of St. James' Church, Birmingham, Michigan, Murray Delos Van Wagoner, is now Military Governor of Bavaria and supervises the future of virtually half the population of the American Zone in Germany.

Wartime Governor of Michigan, Mr. Van Wagoner has three objectives in his new post. Taking a reputed salary cut of \$15,000 a year, he has set out to rebuild his part of the American Zone, to eradicate all traces of Nazism, and to make the Marshall Plan effective. But that is not all that concerns him; he is alive to the spiritual needs of the people as well.

Before entering the Episcopal Church, Mr. Van Wagoner attended the Congregational and Presbyterian Churches. He had not been Governor long before he decided to accept mature spiritual responsibility by being confirmed in the Episcopal Church. Following his confirmation in 1941, he was elected to the vestry and became active at St. Paul's in the State capital of Lansing.

The son of Dutch parents living in the farming district known as Michigan's thumb, he was dubbed "Pat" by the doctor because he was born a few minutes after midnight of St. Patrick's Day in 1898. "Pat" Van Wagoner attended local schools and graduated from the University of Michigan with a civil engineering degree.

Mr. Van Wagoner's political experience began as a joke. Without his knowledge, he was nominated as Drain Commissioner during the 1928 municipal elections. Much to his amazement and that of his rankster friends, he was elected. Launched on a public career, he next served for six years as Highway Commissioner of Michigan. In this office, his engineering training came to the fore when he reorganized the Highway Department.

During his Governorship, Murray Van Wagoner concerned himself

Continued on page 26

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THE GOOD NEWS OF EASTERTIDE

DEAN INGE HAS RIGHTLY TOLD US THAT THE GOSPEL IS not first of all Good Advice but Good News. The first disciples proclaimed an event of the greatest significance. *He is risen.* In the entire history of mankind there is no news to compare with this—for here is a fact which has to do with God, eternal life, and the destiny of every child of God. To be sure we have known this all our lives. It is a story which is almost two thousand years old and therefore may be presumed to have no news value today. But there is such a thing as having ears and yet not hearing. Sometimes a familiar truth comes to have immediate and vital significance. Death is as old as life, yet when death touches our own, it is a new experience. Sin is venerable, but when we are gripped by temptation, it is a battle to be fought and won. So it is with the Good News of Eastertide. If we could only grasp its meaning for our world and for ourselves, all things would be made new. Selfishness would give way, the burden of sorrow and of despair would be lifted. Men would live as the children of God. Here then *is* Good News. The Lord is risen. He is risen indeed!

Wm. R. Skene

PRESIDING BISHOP

Jerusalem Compassed With Armies

DAY OF DECISION DRAWS NIGH IN HOLY LAND

MY unfailing friend, the Bishop's secretary, is listening to the bedtime news in her room which is next to my study. She, presumably, will soon go to bed, where she deserves to be after many hours at her desk. Presently the other inhabitants of the Close will turn out their lights. As each switch clicks, my lamp will grow perceptibly brighter. An hour from now I shall be sharing the anemic current with only a few nocturnal workers.

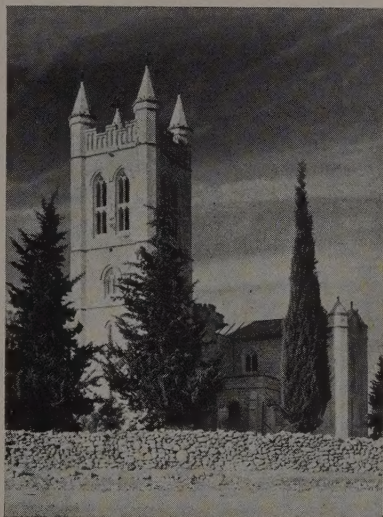
Across the street, in the shelter of a venerable wall, sits, stands or lies a sniper. I have not seen him since nightfall, but he has been shooting energetically. There is no doubt of his proximity. He has just proved it by firing two shots.

His companions-in-arms are in the fields and lanes that stretch down into the Kidron Valley. They will lie there all night, embracing their weapons, their senses taut. Perhaps nothing will break the tedium of their cold vigil. Occasionally they, and we with them, have a quiet night. But, more often than not, we start out of sleep to the sound of an abrupt volley, directed, usually, at some phantom in the black shadows. Thus far I have heard three bombs in our quarter this evening. They may presage a quick and efficient raid on some of the snipers' hide-outs in Sheikh Jarrah, below us.

Almost a week has passed since the latest operation in which six houses were blown up. This punitive action has not deterred the snipers, and reprisals will come—if not tonight, then surely sometime soon. We cannot help wondering how long our neutrality will be re-

By the Rev.

WALTER C. KLEIN, Th.D.



SNIPERS SNUGGERY in Jerusalem presents this view of St. George's Cathedral

spected. We have explained our position in pithy terms to the riflemen who seem disposed to establish themselves on the cathedral grounds, and, while they depart submissively by day, we know that they do not observe boundaries too conscientiously at night.

The other side, in its assaults on the strongpoints in our neighborhood, has fired over our heads or past our flank, and we are very grateful for the courtesy; but the price of this chivalrous mode of combat may at any time become prohibitive. These people are fighting to win, and they cannot stop to wave neutrals out of the way. My mind

often drifts back to the most pathetic casualty of the Battle of Gettysburg, the woman who was working in her kitchen, far from the lines, when a shell ended her drudgery forever.

Of course, we do not spend entire days thinking about these things. They merely flit through our minds when we hear a sudden fusillade in the vicinity. In the tranquil intervals we get on with our work. Though it varies in character from day to day, its volume remains constant in spite of the dislocation that prevails on every side. Formerly we reserved many hours a week for the instruction of converts; now we have to answer their pleas for protection, jobs, or a chance to live where life makes sense. We visit our friends in the Eastern churches, on great occasions or on no occasion at all, and listen helplessly to their tales of multiplied responsibilities and insoluble problems. Among our closest friends is an ecclesiastic who has two thousand refugees on his hands and not a doctor to summon if any of his charges falls ill.

Notwithstanding the attendance at the cathedral services, which has surpassed our expectations, we are faced with the melancholy certainty of losing most of our British congregation when Great Britain relinquishes the mandate. The new British chaplain, a diligent pastor, is baffled as he surveys the scene of his labors. Almost insuperable practical difficulties stand in his way. His flock is dissolving before his eyes. The plans he makes today may have to be scrapped tomorrow.

Continued on next page

Jerusalem Compassed . . . continued

We are not forgetting that, if the UN sends Filipinos, Panamanians and others to Palestine, and if there are Episcopalians or Aglipayans or Old Catholics among them, and if their commanding officers will allow them to come to us or us to go to them, we may be able to maintain some semblance of a normal parish life during the long period of unsettlement. Nor are we forgetting that ultimately Britons and Americans will come to Palestine to do business with the new States. But, while we are waiting for the country to calm down, how are we going to support our chaplaincies without contributors?

Equally complex and disheartening is the prospect that confronts the headmasters and headmistresses of our schools. Here, too, although there is no reason to doubt the eventual restoration of prosperity and usefulness, the difficulties of the present and the immediate future are overwhelming. A school with a student body of almost four hundred has had from seventy to ninety pupils a day since the beginning of the winter term. Parents are paying fees by the month, not by the term. There has been no reduction of overhead, and income is lagging far behind current expenses. We are loath to set the teachers adrift in an economic hurricane; yet, if we retain them even the rest of the year under present conditions, we shall exhaust our funds.

Some of our schools have been damaged, and it is but realistic to expect more severe damage in the months before us. The English High School in Haifa is situated half way up the inhabited part of Mount Carmel. Above it are the Jews; below it, the Arabs. Its doors and windows have been blown in, and all night long bullets speed over its roof and past its windows. Unless security is reestablished, this and other positions we hold will become untenable.

Strange to relate, there has been a sharp decrease in the work of our hospitals. Outpatients prefer the security of their homes to the consolation they can get at our clinics. People who need hospitalization are

waiting, if they can, till times improve. Casualties are taken to Jewish hospitals, government hospitals, or private houses. Bishop Stewart is considering very seriously the advisability of offering the buildings, equipment, and personnel of our hospitals to the International Red Cross. Hospitals that serve all classes of the population are invariably run at a loss, and we are prepared to deal with a deficit of normal proportions, but some of our recent red figures are staggering. One small hospital has piled up a deficit of five thousand dollars in three months. Multiply this by the number of our hospitals, seven, and you have an approximate notion of the bankruptcy with which we are threatened.

To put it succinctly, we are involved in the birth pangs of three States. The wide distribution of our work would make adaptation to new laws and new authorities surpassingly difficult even if these three States could come into being with the cordial assent of all concerned. Instead of being called upon merely to alter our ways to suit a changed environment, we have discovered

that we are engulfed in an emotional typhoon, and there is no assurance that it will subside without incalculable bloodshed and dire material ruin. None of us can foretell precisely to what extent our work will be impeded. In many places it may cease until the strife is over. It is our fixed purpose to hang on, whatever happens.

Bishop Stewart is appealing to our British friends for extraordinary help in a most extraordinary emergency. Help from American Churchmen comes to us, as for years past, through the Good Friday Offering. The need this year is more urgent than ever.

My lamp is burning vigorously in the deep night of this ancient land. Soon I shall have to put it out, and before peace and order come back to Palestine the hot blasts of war will extinguish many a lamp of piety and good will. We are looking forward to the time when the country, purged of its hatred, will ask us to rekindle these lights. When Good Friday comes, we know that Easter is close at hand. "The Light of Christ!" "Thanks be to God!" Help us to cherish the Holy Fire until men return to its warmth and brilliancy.

LET US PRAY

☩ *For the Anglican Communion throughout the world:* that its sister Churches, in fearless loyalty to the demands of our Lord, may bring to a world in doubt and confusion the saving message of Christian brotherhood and prove in action the vigor of their faith.

☩ *For peace in Palestine:* that the United Nations with wisdom and firmness may so order the relations between race and race that fear and hatred may yield to understanding and coöperation.

☩ *For the Church in the Dominican Republic*

LORD of all power and might, who rulest in heaven and earth and canst turn the hearts of men by the guidance of thine own will; we humbly pray thee to awaken in all the members of the Church in the Dominican Republic such a deep sense of their duty to maintain and set forward the mission of thy Church, that by their faith and zeal thy holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our only Saviour and Redeemer. *Amen*



ST MATTHEWS EPISCOPAL CHAPEL GOLD BEACH OREGON

The Church Keeps Pace in Oregon

GROWING POPULATION FILLS MISSIONS IN BULB COUNTRY

IN Curry County, Southwestern Oregon, there is a gloriously beautiful area where the bulb raising industry is expanding, and the population is growing rapidly. Here, too, the Church, striving to keep pace with this growth, is meeting phenomenal success.

Part of this development is due to the zeal and energy of a retired missionary bishop, the Rt. Rev. Thomas Jenkins, for thirteen years Missionary Bishop of Nevada. Oregon claims him, though, because he was rector and missionary there before going to Nevada.

After his retirement, Bishop Jenkins returned to Oregon and bought a home on a high hill in Port Orford, where there was a small church in which services occasionally were conducted. Desiring to develop the Church there, Bishop Jenkins asked and readily obtained permission to hold services in Port Orford.

Gold Beach, at the mouth of the Rogue River, is the County seat. A few Churchmen were living in that

By the Rt. Rev.

BENJAMIN D. DAGWELL, D.D.

small community, but there was no church. Bishop Jenkins found a small, discarded butcher shop which the diocese purchased for fifty dollars. With the aid of a carpenter and an electrician the former butcher shop was made into a chapel.

To assist the retired bishop, the Rev. Luther O. Ison, a native Oregonian, was called to Gold Beach. He and his wife have lived a pioneer missionary existence in this area, residing in tourist cabins, summer cottages, and a parishioner's home. Now they occupy a vicarage.

A fine church is being built in Gold Beach which would be a credit to many larger communities. We want to provide not only a worthy house of worship, but also a needed community hall and youth center. Both Mr. and Mrs. Ison are gifted leaders and organizers of youth activities.

Near the California border is Brookings, where a shabby, battered shack was given to the Church and moved to property donated by public-spirited citizens. Rebuilt by Mr. Ison and some of his laymen, the little building well serves our needs in this period of pioneer missionary work.

The Diocese of Oregon has put more money into the Port Orford, Gold Beach, and Brookings fields than in more populated areas. We are early in the area, and we hope to demonstrate that well shepherded fields, with adequate property, will grow and attain self-support. There are some small missions which for decades have had occasional services and no outside aid for buildings. Today, after fifty years of such oversight, these missions are still small and dependent. Around them are strong sectarian churches. The progress we are making in this area may be traced to the good start given it by Bishop Jenkins and to the perseverance of Mr. Ison.

THE stone chair of St. Augustine had been placed before the high altar of Canterbury Cathedral. On it sat the Archbishop waiting to welcome those who had accepted his invitation to Lambeth. Down the aisle came his guests, Anglican bishops from around the world; from the United Kingdom, the British Commonwealth of Nations, the Colonies, China, Japan, Liberia, Alaska, Brazil, and the United States. In 1930 this gathering numbered 308. There presumably will be more this year. The number in attendance at the first Lambeth Conference, held in 1867, was seventy-six.

The Lambeth Conference is a gathering of all bishops in active service in the various branches of the Anglican Communion. The Archbishop of Canterbury, head of the Mother Church, issues the invitations and presides. The bishops do not attend as official representatives of their several Churches but as guests of the Archbishop.

First Meeting an Experiment

The first Lambeth Conference met for four days on invitation of Archbishop Longley at his London residence, Lambeth Palace. The invitation went to all bishops of the Anglican Communion. Suggestions looking to such a gathering had been "in the air"; but the first official action came through a formal request from the Canadian bishops to the Archbishop and Convocation of Canterbury. The Canadians were prompted to make the request because of unrest in the Church of England in South Africa where Bishop Colenso of Natal had been tried for heresy and deposed.

The Archbishop after consulting with Convocation acceded to the request, but precisely because of the South African trouble the meeting was really an experiment. Many bishops did not like the plan. They feared that the gathering might assume the authority of an official body, make declarations on doctrine or enact canons. Even in England some (including the Archbishop of York) declined to attend. One hundred and forty-four were invited. Of the seventy-six who accepted

What is the Lambeth

ALL ANGLICAN BISHOPS TO MEET FOR FI

By the Rt. Rev. EDWARD L. PARSONS, D.D.

The eighth Lambeth Conference, which meets this coming summer, is an event of utmost contemporary significance to Christendom. In the months preceding this gathering FORTH will present an outstanding series of articles, the first of which on these pages by the retired Bishop of California, tells what the Lambeth Conference is. Next month the Bishop of Chichester, the Rt. Rev. George K. A. Bell, will discuss the influence of Lambeth both within the Anglican Communion and beyond.

nineteen were Americans, less than half of those eligible. But fears proved groundless. The conference was a success in the judgment of those who attended it, and since the second meeting in 1878, it has been assumed that at intervals of approximately ten years such a gathering would be held.

The ten-year interval has not always been kept. The fourth Conference was held in 1897 instead of 1898 to commemorate the thirteen hundredth anniversary of the coming of St. Augustine to England; the 1917 Conference was postponed on account of World War I to 1920, and on account of the second great war, the 1940 meeting has had to wait until July of this year. Other conferences were held in 1888 and in 1908.

The opening service of the 1930 Conference was held in St. Paul's, London, with Archbishop Temple of York preaching the sermon. This honor was given an American in 1888 when Bishop Whipple of Minnesota on invitation from the Archbishop delivered the introductory address.

Conference routine is now well established. The sessions are held in the great library of Lambeth Palace. During the first week the entire body meets always with closed doors in plenary session. The Archbishop presides. Grouped around the low platform on which he sits are the Archbishops from the various Churches, the American Presiding Bishop and four bishops who have special precedence: London, Winchester, Durham, and Meath. The

other bishops sit where they will. Speakers have been appointed to open the discussion on each of the topics which the conference is to consider. Discussion follows but no action is taken.

During the next two weeks the topics already presented are considered in the large committees (fifty or more members each) into which the conference is divided. Their reports with the resolutions attached are then presented to the full conference and the last two weeks are spent in acting on the resolutions and upon the Encyclical Letter, a general pastoral letter addressed primarily to the people of the Anglican Communion.

Authority is Only Moral

The conference has no legislative or canonical authority. No action taken is binding legally or canonically upon any of the Churches from which the bishops have come, nor indeed upon any member of the conference. Each Church within the Anglican Communion is free to go its own way. The authority of the conference is only moral. It is weighty because the men whose judgments it records are the chosen leaders of a worldwide communion of many million Christians.

The matters upon which they pass judgment are of serious import. The Archbishop as head of the conference invites suggestions from all the Churches. The final decisions are made by the so-called Consultative Body, a kind of continuation committee on which each Church is now

Conference?

E SINCE 1930

represented. The topics are usually grouped under the general theme. In 1930, for example, there were six grouped under the general theme of the Witness of the Church. They were: The Christian Doctrine of God, The Life and Witness of the Christian Community, The Unity of the Church, The Anglican Communion, The Ministry, Youth. The committees considered them, the reports were written, the resolutions prepared; the whole conference debated and acted upon them. The reports of the committees upon which the resolutions are based are printed for reference but are not part of the official action of the whole conference.

Voice of the Minority

Now it is quite obvious that in a gathering of this kind there should be many differences of opinion. There are and they are frankly expressed. Occasionally when the vote is close or feeling is deep the minority will ask that the vote be recorded. In 1930 for example the conference approved (somewhat guardedly it is true) what here in America is now usually called planned parenthood. Many opposed to the action were deeply troubled. The resolution was carried by 193 votes to 67. But that was the only controverted matter on which in 1930 a vote was recorded.

The substantial unanimity with which the conference has usually acted does not mean that it has avoided controversial matters. It is rather, I believe, a witness to the fact that the bishops deal with their work not as legislators seeking success for specific measures but as Chief Pastors seeking in prayer and conference to know God's will. Many of the matters discussed are not controversial. Their importance lies in the emphasis which is given them.

Continued on page 30



British Information Services

LAMBETH PALACE, residence in London of the Archbishop of Canterbury, is meeting place for bishops attending Lambeth Conference, July 1-August 8

1948 • Lambeth Conference • 1948

GOD IN HIS WORLD AND IN HIS CHURCH

I The Christian Doctrine of Man

His relation to nature and to God • The Christian Gospel for Man • The Christian Way of Life for Man

II The Church and the Modern World

Modern conceptions of the State • International Order and Human Rights • The Church Militant

III The Unity of the Church

The Nature and Mission of the Church • Anglican relations with other Churches: Episcopal, Non-Episcopal, Church of South India • The Ecumenical Movement

IV The Anglican Churches

Their tradition and responsibilities • Ideals and forms of worship • Questions of Organization

V Questions referred to the Conference

Marriage Discipline • The relation between Baptism and Confirmation • Deaconesses • Intinction



Lionel E. Sandford
FIRST UNIT of St. Alban's, Albany, Calif.,
to take form from barber's dream



VOCATIONAL GIVING started by barber
was contagious. Soon whole congregation

J. S. Hall
saw how it could have a new church. Cor-
nerstone was laid November 16, 1947

A Barber's Dream

**A FIFTY CENT HAIR CUT GREW THROUGH FRANK
G. SIBILIA'S VOCATIONAL GIVING INTO A CHURCH**

*I*T began with a fifty cent haircut seven years ago; today the result is a \$50,000 parish house. It began with the vision of a barber, backed by the enthusiasm of his vicar; it has ended for the time being with a building fit for worship, education, and work in the name of Christ. It began in a rented store; it ended

with more than seventy people supporting the "vocational giving" program that built the new church.

The people of St. Alban's Church, Albany, California, believe that a person can use his work to serve his Church, and that by consecrated imagination it is possible to make "vocational giving" a part of any

job. The leader of this movement is Frank G. Sibilia. He began by cutting the hair of members of the congregation in his spare time (FORTH, October, 1944, page 7). He was not paid for this, the members donated their money to the building fund. The spirit of this work reached across the San Francisco Bay, and soon customers at Sibilia's Mark Hopkins Hotel Barber Shop began making donations to this same fund. They paid for their haircuts (for a barber must make a living), but they also made donations and these grew bigger and bigger until some reached \$100. One was for \$1,000. Well-known names are on the list: Lord Halifax, Jerome Kern,



Lionel E. Sandford
BREAKING GROUND for new St. Alban's
Church climaxes Frank G. Sibilia's labors



OFFERING for building fund is blessed by
Bishop Block at groundbreaking ceremonies



NEIGHBORHOOD of small homes surrounds
new St. Alban's in community of 15,000



FIRST HOME of St. Alban's congregation was a small store where crowded services

were conducted for ten years. The Rev. Randolph C. Miller (foreground) is vicar



FRANK G. SIBILIA cuts hair of the Rev. Randolph Crump Miller for building fund

Edwin Pauley, Jackson Kemper, B. J. Holmes, the Rt. Rev. H. St. George Tucker, the Rt. Rev. Y. Y. Tsu, Henry Luce, and many others.

Others in the congregation soon caught on to the idea. It was something anyone could do. An accountant works for members on their income tax returns in his free time, and what he would be paid goes into the fund. Photographers, stenographers, bankers, ceramic makers, salesmen, authors, and many others have worked out ways of using their vocations for the building fund.

When it came time for the actual construction, it was possible for the contractor to pass on his savings to the congregation. Sub-contractors

were willing to cut the profit accruing to themselves. Their basic cost for labor and materials was standard, although some materials were obtained more cheaply due to members' connections. Wise buying of war surplus furnishings helped. At the conclusion of the construction, unexpected donations were received from the architect and the general contractor. Everyone caught the spirit of "vocational giving."

To see how big this accomplishment is, it is necessary to know how small were the beginnings. In 1940, there were forty-five communicants and about \$200 in the building fund. By 1943, there were 103 communi-

cants and \$4,350 in the fund. New lots were purchased in 1944. The trade cost one thousand dollars. By 1946, with 144 communicants, the building fund totaled \$12,300; and before the contract was let in 1947, there was more than \$15,000 cash on hand.

God helps those who help themselves. St. Alban's had with difficulty raised one thousand dollars for the Reconstruction and Advance Fund, and never had this mission received any missionary aid from the diocese. At this point, an appeal was made, and the diocese provided help: \$5,000 from the diocesan reconstruction and advance fund, \$3,000 from

Continued on page 32



CORNERSTONE is tapped by Walter Keyes in the presence of the Albany Masons



DEDICATION of the new St. Alban's, a parish house with eleven classrooms, took

place January 11 before overflow congregation which heard Bishop Block preach



The Church In the News Of the World

JEEP for the Rt. Rev. Norman S. Binsted in the Philippines, sent by the California House of Young Churchmen, is inspected by the Rt. Rev. Karl Morgan Block (center) and a group of his young people. More than one thousand youths attended the recent annual Vesper Service at Grace Cathedral, San Francisco. At a banquet following the service, Bishop Block announced the purchase of a ranch for the use of the young people



AMERICAN CHAPLAIN in Jerusalem, the Rev. Walter C. Klein, Th.D., escorts Sir Henry Gurney to the High Commissioner's seat in St. George's Cathedral, Jerusalem. Chaplain Klein reports on troubled Jerusalem on page 7



GERMAN-AMERICAN choir stands at the entrance to St. Lukas Church, Munich, Germany, with Chaplain Gordon Hutchins, Jr. (right). The American Church of the Ascension, Munich, was totally destroyed in the war



HONORARY Chinese citizenship is conferred on Dr. Claude M. Lee (center) upon his retirement from St. Andrew's Hospital, Wusih

Forty Years of a Wusih Hospital

By MARY W. LEE and CLAUDE M. LEE, M.D., F.A.C.S.

IN the thirty-second year of the second month of the reign of the Emperor Kwang-Hsu, or in March, 1906, two men stood on the city wall of Wusih. The younger was a twenty-three year old American doctor, Claude Marshall Lee, who did not know a single soul in that Chinese city. On the other hand, that ancient Chinese city knew nothing of modern Western medicine. In the succeeding forty years St. Andrew's Hospital has brought the benefits of modern medical science to more than a million people in the Wusih area.

Since one of the first duties of a new missionary is to learn the language of the people with whom he works, Dr. Lee

took fifteen months of intensive language study. He then built a small dispensary which was opened to the public on March 16, 1908.

Soon after the dispensary was opened a small adjacent Chinese house was purchased which accommodated three men and two women. Other patients requiring hospitalization had to sleep on barges on a nearby canal. These were the be-

ginnings of St. Andrew's Hospital.

The hospital continued to grow with the addition of a house formerly used by the Lees and a clergyman's family. Twenty patients were squeezed into this building. In 1912 the first completed main hospital building was opened.

Of the twelve buildings which today comprise the institution, only two are adequate according to modern standards. One is a double house designed to accommodate an American physician on one side and American nurses on the other. The other modern building was recently presented to the hospital by its Chinese friends. Dedicated to Dr. Lee in ap-



FIRST St. Andrew's staff: Dr. Lee (center) with Chinese aids

Continued on page 18

FORTH—March, 1948

St. Andrew's Hospital, Wusih, carried on for forty years



MANDARINS grace opening in March, 1908, of dispensary which grew into St. Andrew's



OPERATING ROOM in St. Andrew's, lo



CHINESE girls who attend Nursing School (above) nearly all become Christians. Orthopedic apparatus is example of St. Andrew's advanced methods



PROGRESS CONT



GAPING hole in compound wall is result of 1937 bombing (above). During occupation wards were a sorry



Dr. C. M. Lee has brought succor to million Chinese



...ce of competent surgery in Wusih area

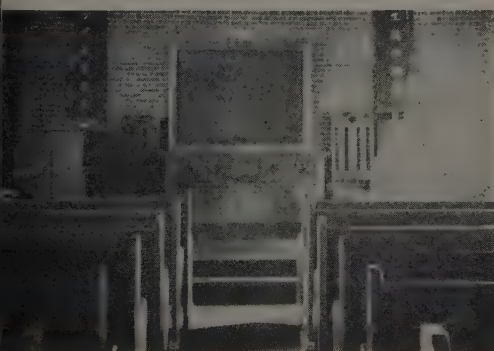


CHINESE doctors are eager for place on St. Andrew's Hospital staff, which now numbers fifteen

ED DESPITE WAR



LEE returns to dismantled office (above). Hospital
el, stripped during war, is being restored by Chinese



ST. ANDREW'S laboratory is the workshop of Wusih's chief medical center,
famous for its preventive and clinical treatment of dread asiatic cholera

Religion in Art

By WALTER L. NATHAN, Ph.D.



Association American Artists Galleries
Umberto Romano: *Ecce Homo*, 1944

TWO world wars, the horrors of Nazism, and the apocalyptic menace of the atomic bomb have shattered the complacency of our faith. The nations of the world are torn between greed and despair; the only preventive of catastrophe is a revitalized Church which accepts the challenge of Christ's teaching in its entirety.

Men and women everywhere are

once again discovering this challenge, foremost among them a growing number of painters and sculptors. A powerful and dynamic religious art is springing up, reminiscent in its uncompromising quest for truth of the spirit of the Middle Ages. It may shock us with its urgency and directness, its rigorous opposition to the conventional, but we cannot deny its utter sincerity.

Umberto Romano, born near Naples, Italy, and raised in Springfield, Massachusetts, had become one of the more successful younger painters when a great change came over him under the impact of the war. "Can we go on painting serene, calm, undisturbed, unemotional paintings in such turbulent, intensely chaotic times?" he asked. He saw pain, sorrow, and hatred; destruction of people, nations, races; destruction of the tortured soul of man. Thus he painted a series of great, impassioned canvases.

Against the ruin of her home we

see a mother with a lifeless child across her knees, and she is Mary mourning her dead Son. A group of refugees searching for shelter becomes the Holy Family on the flight to Egypt. A man, persecuted and enchained by his fellow man, stands before us in the flaming accusation of the *Ecce Homo*.

Ecce Homo is a work of compelling force. The dramatic forms and deep colors, greenish white in Christ's body, red in the coat over His shoulder and arm, a vicious yellow in the henchman, the whole set against dark blues, strike us like hammer blows. Relentlessly they drive home the full awareness of Christ's suffering, and of our guilt.

But compassion is not enough. Christ demands a decision. The evil face of scorn and injustice stands unmasked. We must rally to Him who, scourged, humiliated, mocked, has taken our shame upon Himself. We, and we alone, can at long last free His fettered hands.

Forty Years of a Hospital . . . cont.

preciation of his forty-two years of service to Wusih, the handsome new building contains a library, large dining room, dormitory, and two baths (FORTH, January, page 31).

When Wusih's sick first started to go to St. Andrew's Hospital the entire staff consisted of one Chinese doctor, one American doctor, and a Chinese pharmacist. Soon after this another Chinese doctor was obtained. Now there are fifteen doctors on the staff.

Through the years help in developing St. Andrew's has been given by many consecrated doctors and nurses. Among the former were Drs. Cecil Dabney, Julian Petit, Walter Pott, Anne Dyer, and J. E. Roberts.

In the early days of St. Andrew's there was not a single nurse. Such nursing care as patients received was given by their own families. The first American nurse was Deaconess Maude Henderson, who later opened a refuge for homeless Chinese girls in Shanghai. Miss Henderson was followed by Anne Brown, Mabel Piper, and Mildred Weir.

Around 1920 Gertrude Selzer started the School of Nursing. After doing a splendid work in building up the school, Miss Selzer transferred to evangelistic work in which she is still engaged in Wusih. Gertrude Schleicher followed Miss Selzer as head of the Nursing Department.

Laura Lenhart, present head of the School of Nursing, is a true heroine of the Church. She has labored with utmost devotion in training Chinese nurses, in their own language, first at St. Luke's, then at St. Elizabeth's Hospitals in Shanghai, and finally at St. Andrew's. With other Americans she was driven out of China during the recent war, but after serving three years in Alaska, she returned to Wusih in March, 1946.

By the time Dr. Lee arrived in January, 1947, Miss Lenhart had the hospital running on oiled wheels. Her utter consecration to duty should prove as unforgettable an inspiration to the Chinese nurses she has trained, as it is to all who work with her.

St. Andrew's Hospital has meant
Continued on page 24

FORTH—March, 1948

READ A BOOK



Tomorrow is Here

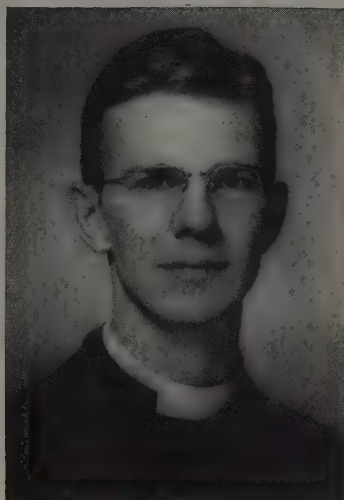
FORTUNATE is the Churchman who comes upon, and reads *Tomorrow is Here* by Kenneth Scott Latourette and W. Richey Hogg (New York, Friendship Press. \$1.50, paper 90 cents). He will not be able to avoid making comparisons between the thinking recorded in the book and his personal experience in Church life. He will be encouraged and stimulated. He will be renewed in mind and spirit.

The present age is the fourth time in the history of Christianity when the Church has forged ahead with new life and new hope. "Christianity is surviving the death of cultures with which it has been intimately associated and freed from ties that were embarrassing it, is moving out to fresh victories." This sounds like an ivory tower statement but was made with full knowledge of both the state of the Church and the state of the world. In the gathering in which this statement was made were those who during the war experienced imprisonment, starvation, torture, and seeing their loved ones killed.

Tomorrow Is Here is the report of the first postwar meeting of the International Missionary Council. Held at Whitby, Ontario, in July, 1947, it was attended by 112 Christian leaders and missionaries representing both the older and the younger Churches in forty-one nations. Of this number eighteen were Anglicans, including Archbishop Mowll of Sydney, Australia, the Rt. Rev. Stephen Neill, assistant to the Archbishop of Canterbury, and the Rt. Rev. Robin Chen, Assistant Bishop of Anking (FORTH, January, page 12).

Three days of reporting to one an-

Continued on page 31



The Rev. Robert W. Turner, III



The Rev. Milton A. Cookson

Missionaries Begin New Work

Three new missionaries recently have been appointed to the Missionary District of the Panama Canal Zone, and one to the Dominican Republic. The Rev. Robert W. Turner, III, is the first missionary to be sent to Almirante, Republic of Panama. As the only priest in Almirante, a United Fruit Co. village, Mr. Turner will have ten thousand West Indian and American parishioners. The Rev. Milton A. Cookson, former Navy Chaplain, is in charge of St. Andrew's Church, Cocoli, P. C. Z., where there is a new church, parish hall, and rectory. Cocoli is largely an American settlement composed of Army and Navy personnel. The Rev. Gideon C. Montgomery has gone to St. George's Church, Gatun, P. C. Z., where he has charge of a native Panamanian congregation. The Rev. Roy Lee Gaskell, Jr., also a graduate engineer, has charge of the Church of the Epiphany, Trujillo City, Dominican Republic. He succeeds the Rev. P. D. Locke as the only American clergyman in the missionary district.



The Rev. Roy Lee Gaskell, Jr.



The Rev. Gideon C. Montgomery



GIRLS from St. Mary's Hall, historic diocesan school in Burlington, N. J., pause in ruins of a deserted paper mill town during tour of missions and industries of New Jersey pinelands. The Rev. Cornelius W. Twing was the first Missionary to the Pines in 1915

ST. MARY'S SEE MISSION

SPHAGNUM MOSS, used in packing flowers and grafting plants, fascinates St. Mary's girls during their visit through the bog ore, saw mill and cranberry country of New Jersey. Hearty appetites are satisfied (below) as picnickers enjoy an outdoor lunch, on steps of abandoned retreat of Levi P. Morton, banker, diplomat and one-time Vice President of the United States

ONG'S HAT legends are the topic of the Rev. Henry C. Beck, authority on New Jersey folklore, who stands near tree, only relic of village with the strangest name in all New Jersey and most of the world beyond. Some say Jacob Ong threw his hat in a tree; others believe the name should be Ong's Hut, derived from the Dutch word, "hoet," for lean-to.





ST. JAMES' CHURCH in Bozarthtown, sometimes called "Boziertown" by natives of the pinelands area, was a point of interest on field trip conducted by the Rt. Rev. Alfred L. Banyard, Suffragan Bishop of New Jersey. Girls don kerchiefs before entering church

ALL GIRLS S IN PINES



RANBERRY sorting machine in Charsworth introduces another garden State industry to St. Mary's students and Bishop Banyard, who, as archdeacon in charge of missions in the diocese, arranges tours to make known the domestic missions work being done in the State. The girls returned to Burlington with a gift of cranberries among their tokens of the trip.

VICAR of St. Peter's Church, Medford, and missionary of the district is the Rev. Howard S. Frazer, who listens outside mission headquarters to Bishop Banyard tell St. Mary's girls of the work being done in the country surrounding Medford. The caravan (below) enters St. Paul's at Jenkins before going to St. Andrew's, Atsion, last stop on the day-long journey







DEDICATION of the new Holy Trinity Cathedral, Havana, November 30, 1947, marks beginning of enlarged services to Cuba

Havana Cathedral is Consecrated

GREAT MULTITUDE PARTICIPATES IN IMPRESSIVE SERVICE

CLIMAXING one hundred eighty-five years of Anglican worship on the island of Cuba, the newly-built Holy Trinity Cathedral in Havana was consecrated on St. Andrew's Day, November 30, 1947. The Rt. Rev. A. Hugo Blankingship, Missionary Bishop of Cuba, was the consecrator, and the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, preached the consecration sermon.

The spacious cathedral with its spanned arches and tall windows was consecrated in English and Spanish in the presence of an immense assembly of Church members and representatives of all non-Roman, English-speaking congregations.

The rite of consecration began with a procession outside the cathedral. Bishop Blankingship, leading the way, knocked three times at the door of Holy Trinity. After being admitted the Bishop of Cuba, followed by the Bishop of Virginia, the dean, the four archdeacons, and clergymen from all over the Island Republic marched up the center aisle to the altar as Bishop Blankingship and the clergy repeated Psalm XXIV.

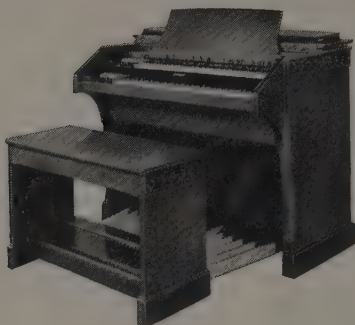
The Hon. James L. Dodds, British Minister to Cuba, read and presented to Bishop Blankingship the Instrument of Donation, and the Hon. R. Henry Norweb, American Am-

bassador to Cuba, read The Sentence of Consecration, which was afterwards placed on the altar. J. Earl Fowler, assistant secretary of the Overseas Department of the National Council, read a letter from the Presiding Bishop to the Church in Cuba.

The predecessor of the newly consecrated cathedral was located at the intersection of two of Havana's busiest streets. Consecrated in 1924, the former Holy Trinity Cathedral was built during the episcopate of Cuba's first missionary bishop, the Rt. Rev. Albion W. Knight. Situated as it was, the noise of the traf-

Continued on page 28

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Forty Years of a Hospital

Continued from page 18

much to the people of Wusih. Since the small dispensary first opened more than one million people have visited the out-patient department, and about fifty thousand patients have been cared for in the hospital. Of these, especially in times of war and great epidemics, the majority has been too poor to afford treatment elsewhere.

In times of riot and warfare the hospital has been a place of refuge. Wusih was besieged in two local wars during 1924 and 1925. The longest siege was in 1925. Surrounded by soldiers seeking entrance, the city gates were closed. All who could, crowded into the hospital and church compounds. In this way two thousand people dwelt safely for more than two weeks under the protection of the American flag.

There have been three major epidemics of asiatic cholera in the past forty years. School buildings and temples were used to house the sick. All other hospital work was reduced to a minimum, and cholera cases, as far as possible, were given precedence over all others. The modern treatment of cholera, both preventive and clinical, stemmed from St. Andrew's in the Wusih area.

For many years St. Andrew's Hospital was the only place where major surgery, competently done, was within reach of a million and a half people. It is still the chief medical center for its area.

Such a high standard of scientific medicine has been attained at St. Andrew's that there is always a long waiting list of young Chinese doctors eager for places on the staff. This institution has had an effective share in China's medical education by completing the work of the medical schools in turning out competent doctors.

In the field of medical ethics considerable progress has been made. Local physicians have been impressed with the need for professional courtesy and coöperation among themselves for the benefit of the sick. The importance of laboratory X-ray facilities in diagnosis has also been stressed. St. Andrew's was prob-

Continued on next page

FORTH—March, 1948

Forty Years of a Hospital

Continued from page 24

ably the first hospital in Central China to have a blood donors' service.

St. Andrew's service to humanity has had a two-fold purpose. As a medical institution in China it has brought comfort and healing to suffering and sick bodies. As a missionary hospital it has brought the love of Christ and his teachings to sick souls. Almost all the graduates from the School of Nursing are baptized Christians when they finish training.

A typical instance of medical evangelism being done in mission hospitals was told by the Rt. Rev. K. T. Mao, Assistant Bishop of Shanghai. He related that a Chinese woman became a Christian after being a patient in St. Elizabeth's Hospital in Shanghai. At about the same time another woman became a Christian under similar circumstances at St. Andrew's. Later on the two women met and talked over their spiritual experiences. As a result, one of them decided to give the land and the other the money to build the church which is now being used by our mission at Quinsan.

The Chinese are eager to have St. Andrew's continue as a missionary hospital. One man, knowing of the need for new hospital buildings, but eager to have an American doctor in charge, offered to match dollar for dollar any subscription made by the Church in America. Since Dr. Lee's retirement in October, 1947, St. Andrew's has not had an American doctor. One is urgently needed. Awaiting the physician who answers the call is a heritage of forty years of rich Christian medical endeavor.

In the Black Hills of South Dakota there is a living memorial to Alexander Hamilton, the Chapel of All Angels in Spearfish. When, nearly sixty years ago, Hamilton's granddaughter, Adeline Hamilton, heard of the thriving Spearfish mission, she offered to help build a church there. Though she never saw All Angels', she took much interest in its activities. During her lifetime Miss Hamilton contributed to the upkeep of the Spearfish chapel, and bequeathed a substantial sum to this Hamilton memorial.

Liberian Lepers Plan Self-Supporting Colony

THE Leper Colony at Massateen Island, Liberia, is expected to move soon to a new spot near Balomah School, about thirty miles in the interior of Grand Cape Mount County. The soil in the new location is good, and with the anticipated crops, the colony is expected to become nearly self-supporting. The site will include a new dispensary, which will also serve the school. Thomas T. Haines, skillful and

faithful native medical worker, who has been head dresser at the hospital for many years, will accompany the lepers to their new location.

The Liberian Government has made five hundred acres of land available, as well as funds for moving expenses. When arrangement is concluded with the chiefs of the area, some of the stronger patients will go to help complete the building of a small native village. It is hoped that all will be moved before the "rains" begin in May.

For a dear one's *Easter*

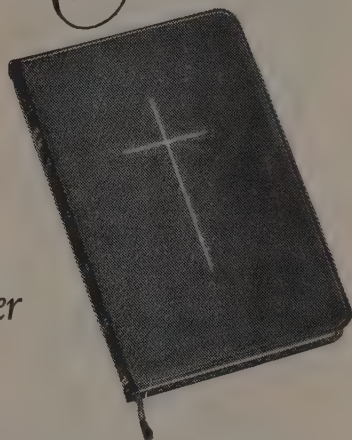
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CHURCHMEN in the NEWS



Press Assn.
BAVARIA'S American Military Governor, Murray D. Van Wagoner (left), of Birmingham, Mich., visits Munich Mint during production of small change less than a mark

Continued from page 5

with the needs of the people of Michigan. He fought for increased mental hospital capacity and for greater aid to crippled children. During his administration he improved the handling of old age pension applications, clearing up a backlog which had accumulated before he took office.

Governor Van Wagoner took personal interest in keeping the wheels of industrial Michigan going, and during his term of office there were no major strikes. Liked and respected by all factions, his personal popularity is attested to by the fact that he, a Democrat, was elected in a State that supported a Republican presidential candidate, Wendell Willkie.

When at home, Murray Van Wagoner lives in Birmingham with his wife, the former Helen Jossman who once had sat across the aisle from him in the third grade, and his two daughters, Ellen and Jo Ann. Mrs. Van Wagoner, now in Bavaria with her husband, is very active in Church work, notably in St. Agnes' Guild at St. James'.

A member of the building committee, planning a new St. James' Church, Murray Van Wagoner should be very helpful in financing the new building; he erased Michigan's long-standing deficit.

• In St. Paul's Church, Concord, N. H., the Rev. Charles Francis Hall was consecrated, January 15, as Bish-

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Churchmen---continued

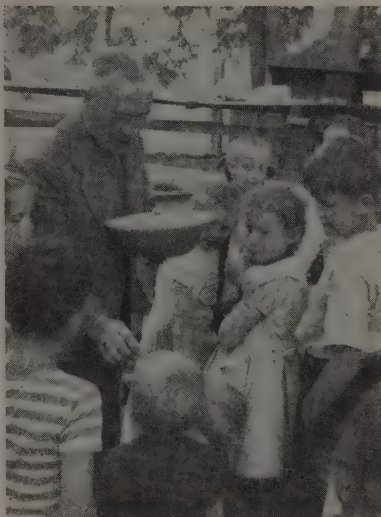
op Coadjutor of the Diocese of New Hampshire. . . . The Rev. George Purnell Gunn was consecrated January 6 in Christ and St. Luke's Church, Norfolk, Va., as Bishop Coadjutor of the Diocese of Southern Virginia.

● ARTHUR B. LISLE of Providence, R. I., and SAMUEL THORNE of New York, N. Y., are the National Council's representatives on the board of trustees of the American University at Cairo, Egypt. . . . The Church's educational work carried on by the REV. ROBERT H. MIZE, JR., in Kansas (FORTH, May, 1947, page 10) was the subject of an article, Christian Experiment, on St. Francis' Boys' Home, Ellsworth, in the December 22, 1947, *Time* magazine.

● Acting Chaplain of Columbia University is the REV. SHUNJI FOREST NISHII, American-born Japanese. He was formerly assistant to Chaplain Stephen F. Bayne, now Bishop of Olympia. MME. AMY FUNG SU-TU, professor of Chinese classics and art at the University of China, and an artist of international reputation, was baptized recently at St. John's Church, Williamstown, Mass., by the Rev. William Way.

● THE RT. REV. HENRY I. LOUITT, D.D., Suffragan Bishop of South Florida, is the first president of the newly organized Florida Council of Churches. . . . THE RT. REV. REGINALD MALLETT, D.D., Bishop of Northern Indiana, is the newly elected president of the board of trustees of Canterbury College, Danville, Ind.

BISHOP WALTERS IS HOST



CHILDREN SURROUND the Rt. Rev. Sumner Walters, Missionary Bishop of San Joaquin, as he distributes candy at the Fellowship Picnic, given by St. Paul's Mission, Bishop, Calif., (FORTH, November, page 22) for neighboring Church people of Owens Valley

● Chief of Chaplains of the United States Army, LUTHER D. MILLER, recently received the Bronze Star Medal for his wartime service in the Southwest Pacific as Corps Chaplain of the First Army Corps. . . . Mrs. GRAFTON BURKE, Secretary of the Central Council of Associations of the Seamen's Church Institute of New York, has received the King Christian X Medal of Liberation for services rendered to Danish merchant seamen during the war. Mrs. Burke formerly worked with her husband, the late Dr. Burke, at Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

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Havana Cathedral

Continued from page 23

fic made the site unfit for Church purposes. In recent years the cathedral had increasingly become a parish for American and British colonists, rather than a center for work among Cubans and Spaniards. In order to acquire a more advantageous location for a new, enlarged Cathedral center, the original Holy Trinity Cathedral was sold in 1946.

While the new cathedral was under construction, the congregation met in the American Hebrew Synagogue. This was not the first time that the Episcopal Church in Cuba did not have a church of its own in which to hold divine services.

During the British occupation of Cuba from 1762 to 1763, English chaplains conducted services in a Franciscan church set apart for their use.

The first recorded service conducted by the Episcopal Church in Cuba was held in a hotel in 1868 by the Rev. Milo Mahan, rector of St. Paul's Church in Baltimore, Md. The impetus for the present work of the Church in Cuba did not occur until 1871. On a visit to the Island the Rt. Rev. Henry B. Whipple, first Bishop of Minnesota, learned that the wife of the Consul General of the United States, Mrs. Thomas Biddle, a granddaughter of Pennsylvania's first bishop, died without the rites of the Church.

Bishop Whipple was so aroused that he held services first on the United States man-of-war, *Swatara*, then in Havana Harbor, and later in the British Consulate General and the Prussian Consulate. Through his great zeal he enlisted the coöperation of the consuls gen-

eral of Great Britain, the United States, Austria, and Prussia, as well as many prominent Havana businessmen. Before leaving Havana, he secured subscriptions amounting to \$3,100 for the support of a resident clergyman.

Upon his return to the United States in 1871, Bishop Whipple sent to Cuba the Rev. Edward Kenney to minister to the large population of English, Swiss, German and American Protestants.

Because the Spanish authorities would not permit him to preach during the first year he was in Havana, Mr. Kenney held services aboard the United States monitor, *Terror*, stationed in the harbor. Mr. Kenney continued to live in Havana and carried on such valuable humanitarian work that later the Civil Government not only permitted him to hold services in the city, but also allowed him to secure charge of a hospital to which all foreigners were admitted.

At the time of his ministry in Cuba, yellow fever was rampant. It took a frightful daily toll of human lives. Mr. Kenney did not escape its ravages, but he continued his work among the foreign population visiting the sick and burying the dead. He established a small cemetery in Havana, but its location is unknown today. Broken in health, Havana's first Episcopal clergyman left Cuba in 1880.

During the early period of the Church's ministry in Cuba, care was taken to avoid friction with the religious customs of the Island, and work centered chiefly with the foreign population. Cubans and Spaniards, however, after visiting the United States and coming in contact with various Church groups here,

Continued on next page

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HOLY TRINITY Cathedral, Havana, the Very Rev. E. B. Mowers, dean, has been called finest building belonging to non-Roman Churches in Cuba. Bishop's residence is next door

upon their return to the Island, sought admission into the Episcopal Church.

Among those who entered the Church was Pedro Duarte, who was instrumental in Cuba's liberation from Spain. On his own initiative he founded a mission and parochial school in the city of Matanzas, and was ordained in 1892, becoming the first native Episcopal priest in Cuba.

In 1904 Cuba was constituted a missionary district, the Rt. Rev. Albion W. Knight being the first missionary bishop. During his ten-year episcopate Holy Trinity Cathedral was built and opened on Palm Sunday, 1908, and the work of the Church greatly expanded.

Cuba's second missionary bishop was the Rt. Rev. Hiram R. Hulse, whose episcopate there began in

L. C. Melcher Consecrated To be Brazil's Coadjutor

A NEW missionary bishop was consecrated February 5, when the Rev. Louis C. Melcher (FORTH, January, page 10) became Bishop Coadjutor of the Missionary District of Southern Brazil. The service took place at Trinity Church, Columbia, S. C., where Mr. Melcher had been rector since 1939. The Presiding Bishop was consecrator, with the Rt. Rev. John J. Gravatt, Bishop of Upper South Carolina, and the Rt. Rev. Edmund P. Dandridge, Bishop of Tennessee, as co-consecrators.

Pictures of the consecration and of the new bishop will appear in an early issue of FORTH.

1915 and ended in 1938. During the time Bishop Hulse served as the head of the Church in Cuba, Holy Trinity Cathedral was consecrated and many new churches and schools were established.

Bishop Blankingship, third Missionary Bishop of Cuba, was consecrated in 1939, after being dean of Holy Trinity Cathedral since 1927. The Episcopal Church in Cuba, under his pastoral direction, has continued to grow steadily. The new Cathedral center is evidence of the expanding needs of the Church there.

THE Rev. Kenneth A. Viall, S.S.J.E., liaison officer for the American Church in Japan, has declined the election as Suffragan Bishop of Tokyo by the *Nippon Sei Ko Kai* (FORTH, December, 1947, page 25).

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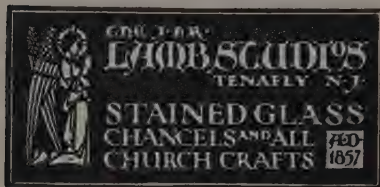
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What Is Lambeth?

Continued from page 11

No Christian for example can doubt the statement made in 1930 that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." Many do doubt the further statement that "the existence of armaments on the present scale endangers the maintenance of peace." Such doubters may well ponder today the carefully balanced words of this body of Christian leaders. The resolutions concerning war and peace were adopted without dissent.

Such is the Lambeth Conference and such is its work and the way it does it. What is its significance for our Episcopal Church here in America? The conference as already emphasized has no canonical authority over us. That we must always remember. We are free to differ from all the other Churches represented if we so desire. We have differed and do differ for example in our action upon such a question as marriage

and divorce. We revise our own Prayer Book as seems best to us. We do not consult the Lambeth Conference on the canons we pass at General Convention.

But there are three very vital ways in which it is significant for us. The first has been already noticed. The conference has moral weight. It gives to the people of our Church the carefully considered judgments of the bishops of their communion upon the moral and spiritual aspects of many of the problems which face us all today. It helps or ought to help to shape Christian sentiment.

Secondly it gives us a means of determining at least so far as the leaders are concerned the attitude of the Anglican Communion upon matters which are really fundamental. That is why we do not want to take action on principles involved in a profoundly important matter like Church unity without discovering what our brothers in the Anglican fellowship think about it.

Finally the mere gathering of the conference lifts our minds and hearts out of purely national or parochial interests. We learn to transcend national boundaries. We take a step towards the ecumenical view which the World Council of Churches is making clearer day by day. We are helped to see what the Catholic Church means and how it must undergird the structure of our world order if that order is to bring men freedom to move on towards the Kingdom of God. We all know that today the most profoundly significant task which faces the world is the building of peace, the creation of a stable and law-governed world. The Lambeth Conference like the World Council of Churches is one help towards the creation of that world.

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other underlined the reality of a global Christianity. A summary of these sessions, which is all the book can afford, is thrilling to read. The spirit of the gathering escapes the printed page and transfers the reader to the "tomorrow that is here" in the Church in the new age.

But even more thrilling are the recommendations that come from the conference. The representatives of the younger Churches and of the older Churches met separately and, without consultation, prepared their reports. When they were presented, the two reports were so identical that the conference spontaneously rose and sang the Doxology.

Unity is the key word. The Churches' task in the world is one. The execution of that task requires a united approach. The Churches must work as partners, whether older or younger, sending or receiving. As partners they will share in administration, personnel, and financial responsibility. Such a program calls for a new strategy. Some revolutionary thinking is in order. It is good to know that among those at Whitby, some were themselves in administrative positions. Not all Boards, nor all supporters of missions, unfortunately, will respond to such a program.

The recommendations go on to suggest that the one common task, as set for us by our Lord in the Great Commission, is to evangelize the world. No section of the globe can be ignored. No area of life can be left untouched. This will be welcome news to the millions concerned that Christianity shall make an impact on the tragic world; and to

other millions waiting to hear the Gospel. How else shall it be done except by a united approach? How else except by sharing our missionaries and our money? Perhaps the first rightful claimants of world citizenship will be the missionaries of tomorrow.—A. E. H.

SOME NEW BOOKS

The Anglican Church in Delaware by Nelson Waite Rightmeyer. (Philadelphia, Church Historical Society. \$3)

At the Desk Next to Mine. Ten study programs for employed women's groups. (New York, Friendship Press. 50c)

The Bible in the Church by Robert M. Grant. (New York, Macmillan. \$2.50)

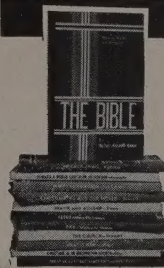
Dauntless Women by Winifred Mathews. (New York, Friendship Press. Cloth, \$1.50; paper, \$1)

Episcopalians United by Theodore P. Ferris. (New York, Morehouse-Gorham. \$2.50)

Forging a New China by Lawrence K. Rosinger. (New York, Foreign Policy Association. 35c)

Lambeth and Unity by Louis A. Haselmayer. (New York, Morehouse-Gorham. \$2.75)

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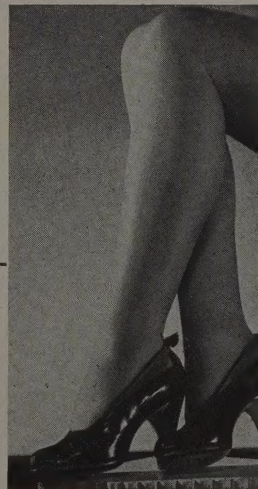
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A Barber's Dream

Continued from page 13

the missions fund, and \$500 from the diocesan Woman's Auxiliary. With more than \$23,000 on hand, it was possible to borrow \$20,000 from the American Church Building Fund Commission. Already the payments on the loan are underwritten, and "vocational giving" is set to pay off the loan ahead of schedule so that the church may be constructed in the near future.

The town which St. Alban's serves has a population of about fifteen thousand people. The new parish hall was designed to meet their needs. There are eleven rooms which are to be used as classrooms and meeting rooms. The week-day released time classes also meet here. A Church school staff of fifteen is ready for the expected increase in the Church school. Already the eleven o'clock nursery is popular with young parents. A coffee hour after church fulfills the new slogan, *A Church Where You Are Welcome.*

Moving into a large building from a small store left the congregation in the state of a bachelor who inherited a ten-room house: no furnishings. Then men went to work and built tables, cabinets, and other items for the classrooms and for parish suppers. The women found war surplus chairs and utensils. Bishop Block found an altar and altar rail in the crypt of the Cathedral, which had been in old St. Stephen's Church, San Francisco. A contractor provided trucks to move furnishings and loam for landscaping.

The construction of the building

was unusually rapid, especially for these days. The ground-breaking ceremonies were held on July 27, 1947, with Bishop Block as the speaker. On November 16, the cornerstone-laying was held, with Walter Kees, a leading layman and Mason, using the trowel and repeating the customary words of dedication. Thirty-seven Masons were present. By December 21, the upstairs nave was ready for the first services, conducted by the vicar. The church was packed to the doors for this service and for the midnight Christmas communion; and an even larger crowd was present on January 11, when Bishop Block dedicated the building.

St. Alban's has been served by the Rev. Randolph C. Miller as vicar since 1940. He is also full-time professor at the Church Divinity School of the Pacific. With 161 communicants at the close of 1947, and with a budget of \$8,400 for 1948 (including \$2,400 on the loan), "vocational giving" has brought dividends far beyond anyone's expectations. Already there are three women's groups, three choirs, two youth groups, a servers' league, and a men's club. Because everyone in the congregation believes in giving of his vocation, there are enough workers to go around.

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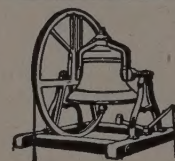


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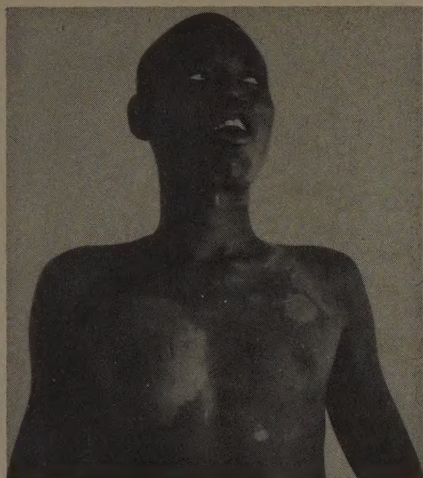
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For Further Information write Lewis B. Franklin, Treasurer.

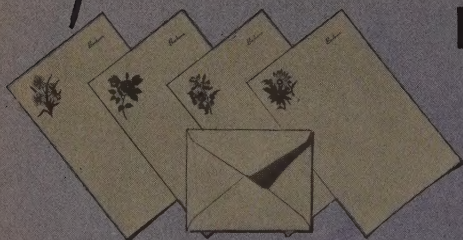
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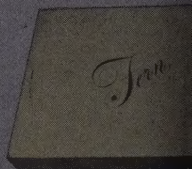
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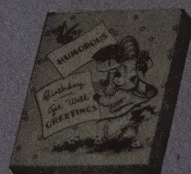
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